

REPORT OF A CONFERENCE

HELD IN

BRADFORD, SUNDAY, AUGUST 10, 1862.

(REPORTED BY E. L. SLOAN.)

Present.—George Q. Cannon, President of the Mission; Elder S. H. B. Smith, President of the Conference; Elder E. L. Sloan, President of the Liverpool Conference.

Conference called to order at half-past 10 a.m., by singing, "The morning breaks, the shadows flee," &c. Prayer by President S. H. B. Smith. Singing, "Know them that every soul is free," &c.

President Smith then made a few opening remarks, showing the necessity of holding Conference meetings in order to lay the business pertaining to the welfare of the Branches before the Saints, and imparting to them such instructions as are applicable to their circumstances. Intimated that the forenoon would be, in part, devoted to hearing the reports from the various Branches, and after that such counsel and instructions as were considered necessary and judicious could be given.

Elder S. Stevenson being called upon represented the condition of the Leeds Branch as being good, with cheering prospects for the future. Elder George Curtis represented the Bradford Branch in a general good condition, with the majority of the Priesthood united and trying to do better than in the past. Elder Wright Beaumont represented the Huddersfield Branch as being progressively good. The attendance at meetings was small on account of the scattered condition of the Saints, but the

majority of them were striving to do what good they could. Elder Joseph Heyworth represented the Drighlington Branch. He said they had not done any out-door preaching, but they had baptised a few persons, and prospects were good for the future. Elder William Firth represented the Wakefield Branch in a favorable condition, the Saints having a desire generally to do right, still there was room for improvement. Elder George Robinson represented the Clayton Branch in good standing. Had not done any out-door preaching, as they could not get to preach to the people. No prospect of baptising at present.

President Smith said, I have been very much pleased at hearing the reports which have been given, and more pleased to find that we are all willing to improve. I would have liked very much to have seen the rest of the Branch Presidents here this morning, as I particularly requested them to come, but, doubtless, something has prevented them from attending this meeting. Before proceeding further I wish to say, that I would like to see all the brethren taking an interest in keeping their books straight, and reading in their reports correctly. I wish to see them taking a pride in this. Having spoken upon the matter at the last general Council held in Leeds, I did think there would have been an improvement in the reports since that time, but there is

very little yet. Next month I hope the improvement will be more apparent. There is a greater responsibility resting upon me than there would be if I had more help. Formerly there were Travelling Elders in the Conference who assisted in this matter as well as in other duties, but now there are none, and sometimes there is as much as seven or eight days difference in sending in the reports from the various Branches. They should be sent in to me immediately after the close of the last Sunday in the month, and should have the names of those who paid Emigration deposits during the month written on the back of the report sheet from each Branch, with the sum paid by every individual entered opposite to their names. By this means I am able to enter the names and amounts in the Conference Emigration Record monthly, and thus keep everything connected with it in a plain, straightforward manner, without the same liability to make mistakes as if they came in irregularly. I wish also to have a statistical report from each Branch, and a list of the names of Tithe-payers and the amounts paid by them sent in at the close of each quarter, without delaying the sending of them till some time after the quarter has closed; also, when any are baptized or cut off, received or removed, I wish to be notified of it, with the Branch in which they are baptized or cut off, or the places to which they have removed or from which they have been received. There ought to be great care exercised in keeping the Branch Records, so that everything should be properly recorded and in a condition to be referred to at any time. All baptisms, confirmations, ordinations, blessing of children, deaths, or changes of any kind, should be recorded at once, and not be permitted to lie over for a time, as in that case the dates are apt to be forgotten, and in some instances the items are left unrecorded altogether, a thing that should not be. I wish the brethren to take particular care to have these things done, and I also wish them to take pains in making out their monthly sheets, to have the amounts properly put down on them, and the names of all assisted from the Poor Fund duly entered, so that the sheets may reach me with the requisite entries

made, and be exact copies of those entered in the Branch Records. The object of having the entries, which I have spoken of, made on the backs of the sheets, is to preserve all the items coming from each Branch monthly upon one sheet, and thereby facilitate reference. And I wish all the information required, to be furnished without my having to write three or four times or, perhaps, having to go myself for it before it can be obtained. I think there will be a right understanding about this in the future, which appears not to have been the case in the past, and to secure that right understanding I hope the brethren will remember these items of counsel and then act upon them. I also wish the Presidents of Branches to spend as much time in visiting the Saints as possible, and if they cannot visit them all personally, it is their duty to see that they are visited once a week. In every Branch a Council should be held every week to transact the business connected with the Branch, and to counsel the Priesthood relative to their duties; and no Elder, Priest, or Teacher, who has the welfare of the Saints intrusted to his care, should remain at home the greater part of the Sabbath day, but should be alive to his duties, and have all the Saints faithfully visited. It will be well to have a uniformity in conducting the business of the several Branches throughout the Conference, and I do not see anything to hinder all the Branch Presidents from conducting their business alike.

I should like to see the brethren go out and preach the Gospel; and if you cannot get houses to preach in, go into the streets or wherever you can get a respectable congregation together and preach to them. When you go to preach to the people you need not tell them that they must all become "Mormons" or they shall be damned; preach the first principles of the Gospel to them, that which they can easily understand, and always be wise and carry with you a saving spirit. Always wade in shallow water where there is little chance of being drowned, and do not let any of us get the thought into our heads, when we go to preach, that we are very clever men, very smart, and able to handle any subject, but let us

preach what we know and understand, observing the first principles of the Gospel and going on unto perfection; not forsaking or laying them aside and then trying to go on to perfection without them, because we can never be saved in the kingdom of God unless we attend to these minor matters, as some think them to be. In the afternoon I will read a Statistical and Financial Report of the Conference, that the Saints may have an understanding of its condition.

President Cannon said.—I feel very pleased, brethren and sisters, this morning to have the opportunity of meeting with you under such favourable circumstances, and though this meeting was intended for the Priesthood, I do not think the sisters will receive any harm from bearing the instructions given, for some of the sisters are sometimes more efficient in preaching the Gospel than many of the brethren are.

What has been said this morning by brother Smith I know to be true, and I feel that all I can do will be but to strengthen what he has said. I may say it in my language, which may be different from that which he employed, but it will all amount to the same. When he tells you to live your religion as Deacons, Teachers, Priests, or Elders, he tells you all that any being could tell you. God would not tell you anything different, neither would angels, though it might be told in different language. There is no Elder, Priest, Teacher, or Deacon that can increase in the power of God and the faith of the Lord Jesus Christ unless he magnifies his Priesthood and honours that which God has bestowed upon him; and the Deacon who is faithful in his calling and honours his Priesthood, is far more acceptable in the sight of God than the Elder, High Priest, Seventy, or even Apostle who does not magnify his Priesthood, and he will receive an exaltation which they will not receive, for they have failed to honour the covenants they have made with God. When looking round among the Saints I see some who are humble and faithful, making no parade of their devotion to the truth, making no clamour about their zeal and faithfulness, but pursuing the even tenor of their way, always trying to the extent of their ability to build up

the kingdom of God, and keeping the commandments of the Lord—humble in their hearts, lowly in their feelings, and though looked upon by many of their associates as of little consequence, I feel to respect and love them, for I know that God loves them, and their works are not forgotten. The works of an humble, faithful brother or sister, are more pleasing in the sight of God than those of the smart people, who are at one time faithful and full of great zeal, and in a short period become dilatory, careless, and measurably forget God and his works. This is exemplified at home among the Saints. There are Elders who are faithful men, and have been almost since the Church was organized, and who have always done everything that was required of them, attended to every duty placed upon them, yet they have been humble and have attracted very little attention, while other men have made a great stir and have been conspicuous among the people whose course has not been so upright. Is there any doubt as to which of those two classes is the more acceptable in the sight of God? The man or woman who has been faithful before the Lord, I care not who they may be nor what their Priesthood may be—they may have little or no Priesthood, but the prospects of that individual are brighter before the Lord than those of the person who does not live up to the light which God has communicated unto him. I would like to have this thought fasten itself deeply in the minds of the Saints, that God will reward men and women according to their works. If they are faithful, they will be exalted, and, I care not what their position may be, nor what Priesthood they may have, if they are unfaithful they will receive no reward. We are serving a God whose angels are watching us continually, and keeping a record of our every thought, word, and action. We may not think so, nor see them, but there are those who are continually looking after us, and from whom we cannot hide our most secret thoughts. They are the messengers of the Almighty, and faithfully perform his will. Jesus said at one time,— "Take heed that ye despise not one of these little ones, for their angels do always behold the face of my Father

which is in heaven." If these angels are thus cognizant of them, their every action is known and noticed, and the time will come when every man and woman will be judged for the deeds done in the body. We may conceal our evil deeds from our brethren and sisters, and from our President, but the day will come when every word we have spoken and every deed which we have done will be known, and we shall be rewarded accordingly. If we could all realize this continually, how careful we would be about what we say and do. Our thoughts would be kept in the proper channel, our words be spoken carefully and wisely, and our actions be regulated by the laws of righteousness.

I think that we, as a people, are too apt to forget these things. We have a living Priesthood in the Church, and we sometimes think if we can only hide our actions from this Priesthood all will be right with us. There is no doubt but God has given to his Priesthood a great deal of power. He has given them power to bind on earth and it is bound in heaven, to loose on earth and it is loosed in heaven, and to seal up the wicked until the day of the Lord Jesus. This power is committed to the Priesthood, but the Priesthood cannot step between us and justice. The justice of God, our heavenly Father never sleeps; it will exact the penalty demanded for transgressing the laws of God. It is true that after we have committed sin we may repent and have our transgressions blotted out; but if we continue to sin, and attempt to hide it from our Father and God, though we may try to make friends with the Priesthood, we shall awaken to a consciousness of the deception we are labouring under. I have never found in my experience any course that would be safe for me to pursue but that of doing my duty as an Elder in the Church, just as much as though I was a Teacher. There is no immunity for sin; no position a man can occupy upon the earth in which he can commit sin and not receive the punishment for that sin. We must honour the Priesthood we hold, or that Priesthood, instead of exalting us, will be the means of damning us, instead of exalting us at the right hand of God for which it was

given, it will drag us down to a depth of misery and woe such as we never would have reached if we had not received it and failed to honour it. It is a fearful thing to receive the Priesthood of God and not magnify it, and the man who receives it should not do so to gratify some feeling he may have that he would like to hold authority that would give him some dignity, or place him in a position above others of his brethren and sisters, but with the consciousness that if he does not bear off the responsibilities which are involved in receiving it, it will land him down to the depths of misery and anguish. I look around me and see my brethren acting in the Priesthood, and many of them act as if it was a matter of no consequence. They receive the Priesthood, and because there are hundreds who do receive it, they act as though there was no value attached to it, no responsibility resting upon those who hold it.

In old times, before we became acquainted with the Gospel, we used to look at the ministers of religion as something more than common, something above ordinary men. We reverenced their persons, (I speak more from observation than recollection,) and when one of them came to visit, everybody put on their best looks to receive him. Every chair and table was placed in order, and every preparation made to receive him as a person sacred and to be reverenced. In those days we looked upon a minister as something of importance; and when the Church of Christ came, and we saw a man holding the Apostleship, we looked upon him with a feeling of awe. I can recollect that when I associated with such men I felt a degree of awe such as I never felt before. This is the feeling entertained by nearly all when first making their acquaintance. But, when they become familiar with such men, there is very little respect paid to them by many, not near so much as used to be paid to the ministers of the various sects. We see hundreds coming forward and receiving the Priesthood, some being ordained High Priests, others Seventies, some to be Elders, others to be Priests, Teachers, and Deacons, almost every man receiving some portion of it, and with many it is looked upon as a matter of very little importance.

It has lessened in value in their eyes. But does this detract from the dignity of the Priesthood, or make it of any less value or power? No; those who honour the Priesthood, and do as they should do, have just as much power as though there was not a down upon the earth holding it. The Apostle who magnifies his Priesthood, the High Priest, the Sovereign, the Ruler, the Priest, the Teacher, or the Deacon—the men who honour their Priesthood enjoy as much of the power of that Priesthood as though they were the only men upon the earth who hold it; and those who have not the Spirit of the Priesthood, whether they be few or many, have not the power of it with them.

There are a few passages in the Doctrine and Covenants, which suggested themselves to me this morning while the brethren were singing, to which I will refer. You may know them, but I will read them in your hearing. In the Preface to the Book of Covenants, page 60, the Lord says, "Verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is given power to seal both on earth and in heaven, the unbelieving and rebellious." Do you realize this, you brethren who are now here? Because there are twenty or, perhaps, fifty of you holding the Priesthood in this Conference, you think there is brother so and so to do this, that, or the other duty, but do you realize that to you is given power "to seal both on earth and in heaven, the unbelieving and rebellious." Jesus now goes on to tell them what period of time this power shall he extended to; "Ye, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure." Till that day the Elders shall have power to seal on earth and in heaven the unbelieving and rebellious; "Unto the day when the Lord shall recompence unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow-man." He goes on to say, "Prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth;

and the arm of the Lord shall be revealed; and the day cometh, that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people." Here is a statement of the power which God has bestowed upon his Priesthood, and yet how few of them realize that God has given them this power, placed them in the midst of the people as ministers, with power to seal them up if they are rebellious and unbelieving. There never was a generation of mankind that had power to exceed this, and yet how few use it as becomes the possessors of such power bestowed upon them by the Lord. He says in another place; that with his servants he would rend the nations. "With you, with the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble, for I, the Lord, have put forth my hand to exert the power of heaven." Through you my servants will I rend their kingdoms, and, not only will the earth be shaken through your instrumentality, but, I will exert the powers of heaven in support of the authority I have bestowed upon you, until even the starry heavens shall tremble. "Ye cannot see it now, yet a little while and ye shall see it and know that I am, and that I will come and reign with my people." (Doctrine and Covenants, page 60.) These are some of the promises which God has given to his servants—to you and me, my brethren, if we will be faithful and magnify the Priesthood we have received. These are glorious promises which I delight in, and which I have no doubt my brethren also delight in, with all who seek to enjoy their realization. What greater blessings could the Lord have given us than we have received, if we could only appreciate them? Even a Priest, a Teacher, or a Deacon enjoys more power than any other man, outside of the Priesthood, on the earth. We have seen that it gives us power to seal up the rebellious and unbelieving unto the day when the wrath of God shall be poured out without measure upon the ungodly. What greater power does any king possess than this? He may have the power of life and death over

his subjects, but we have a power given unto us to seal up beyond death—beyond the limits of the tomb. No potentate, however despotic he may be, possesses such power. His acts carry force no farther than the grave; at the portals of the tomb his power ceases; but the power which we have received reaches farther than death, and acts in the world which lies beyond. We should think about these things, and it should stir us up to diligence in seeking to honour and magnify the Priesthood we have received. The Lord acts in his revelation, "What doth it profit a man if a gift is bestowed upon him and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." The man who endeavours to enjoy the power of the Priesthood which has been bestowed upon him, by living his religion, is profited by it; but the man who sits idly down and folds his hands is not profited by it. I would like to see the brethren understand these things, and in a measure you do understand them. You have heard them and read of them repeatedly, but I wish to stir up your memories to think and reflect, that you may know who you are and what you are. I could nearly sink in insignificance when I think how far I am from magnifying the Priesthood as I feel it should be done, and yet, I am striving to gain power to do so continually. When I see that all the nations of the earth are left, as it were, for us to bear the tidings of salvation to them, to make a proclamation that will save them if they receive it, or sink them into endless ruin if they reject it, and contemplate how little that vast responsibility is realised by the majority of the brethren, I feel like crying unto God for strength, and praying that all who hold the Priesthood may be awakened to a sense of its importance and the work which lies before them. We have been chosen to do the work of the Lord among the nations, to tell them that he has established his Church upon the earth, and sent forth his messengers once more to proclaim the Gospel to them, and that if they will not repent there are judgments which will be poured out upon them without measure, and that before long. This is the mes-

sage which has been given unto us to bear to the nations.

There has been a great deal of preaching done here in England during the last 25 years, and many remain in this country yet who have been in the Church all that time, and who have heard the Priesthood prophesy upwards of 20 years ago of the things that are now coming upon this and other nations. Many have emigrated, some of whom were animated by pure motives, others were impelled to go through fear of what was coming. Those who remain have heard the teachings and prophecies of the Priesthood concerning the pestilence, famine, and war which should afflict the inhabitants of this and other lands, yet they have continued living almost, if not quite as comfortable as they were when the Gospel was first proclaimed here, and, in the enjoyment of the freedom with which they have been blessed, they have disregarded the voice of the servants of God in their midst; but the very freedom they have enjoyed will betray them, if they are not careful, and lead to the destruction, of which God has spoken, coming upon them. Because the things which were prophesied have not been fulfilled as fast as many, even among the Saints, thought they would be, they have come to think that possibly they might have been deceived, and that there was no need to fear. It was so in the United States, and it is so there now to a great extent. Although the prophecies are being fulfilled so very plainly in their midst, the inhabitants of that nation have many reasons for accounting for the deceptions under which they think the Latter-day Saints have been labouring; and when the fulfilment of prophecy is pointed out, they say the Saints have been good guessers—that Joseph guessed very shrewdly. I recollect when I was in the United States two and a-half years ago, I told a good many men what the revelations of God said concerning that nation; and the troubles that should come upon it, but they did not believe that Joseph Smith knew anything about it. I told them I knew for myself, independent of his prophecy, that there was a day of calamity coming upon the nation, but they were secure in their own hearts and looked upon it as ridiculous to suppose

anything of the kind. Take and point out now to these same men the revelation on the present war, and recall to their recollection the remarks made, and say to them, " You remember what I told you years ago concerning this matter," and they will answer, " Yea, but a great many men have seen these troubles as well as the Latter-day Saints," and thus they will strengthen themselves in their rejection of the word of God and the warnings which he has given them. Formerly they did not believe there would be any trouble, now that it has come they hunt up every passage where men have written about it, and class Joseph with those men, and say that he made a pretty good guess. I suppose the Jews felt much the same when they saw Jerusalem surrounded by the armies of Rome, and the prophecies of the Saviour were pointed out to them. Very likely they would say, " He knew there might be trouble with the Romans, and that Rome would in consequence send her armies here, but as for him being able to predict that the temple should be destroyed, we will not believe anything so foolish or absurd." So it is in the United States at the present time. They do not believe that the slaves will rise against their masters, nor that the remnants left in the land will vex the inhabitants with a sore vexation, but say they, " You have made a pretty good guess about South Carolina and the commencement of the rebellion."

Well, brethren, we have been selected out from the nations to bear the Gospel to the inhabitants of the earth, and have been called to receive the holy Priesthood, and if we do not magnify that Priesthood, and faithfully discharge the duties incumbent upon us in bearing that Gospel to the people, we shall be held accountable for the blood of this generation. I want, as an Elder, and I do not know that my obligations are greater than yours, looking at them in one light—I want to stand before God with my garments clean from the blood of this generation, having spared no exertions to bear the Gospel to the nations, and do all in my power to save the children of men, that I may be one bright witness of the truth before our heavenly Father. But if, in the future, we should see hundreds, and

thousands, who could say to us, " We lived in the same district of country with you, in the same neighbourhood with you, but you did not bring the Gospel to us or we would have believed it," how do you think we would feel? The Lord says in one revelation, " Let him who is warned warn his neighbour." It is not the Priesthood only to whom this is said, but every one who is warned of the purposes of God. If that had been done from the beginning, every one of the human family would have been warned to-day.

We can perceive the judgments of God coming upon the nations as clear as the sun that shines in the heavens, yet the people shut their eyes and will not see them. Because you have enjoyed peace in this land so long, the people do not think it will ever be any different. They imagine it will be as all the time, as the inhabitants of the United States believed it would be with them. But it will not always be peace and prosperity for this land. There is a day of trouble and gloom awaiting England, such as she never saw since she was a nation; a day of wrath and misery fearful to contemplate. The authorities of this country have protected the Elders in preaching the Gospel, and England has been prospered in consequence. But will this always be the case? I wish it could until every honest man and woman would be gathered out of Babylon, but we can scarcely expect that it will be so. Persecution may be expected in this country as well as in others, for the Adversary will stir up the hearts of evil men to persecute, and, if possible, destroy the servants of God. God has spoken concerning these things, and the nations are commanded to turn unto the Lord and obey his commandments, or his fierce indignation shall be poured out upon them. Every Elder in this Conference should go out and preach the Gospel, and do his part to faithfully warn the people of what is approaching. Brother Smith says he is short of Elders. There is but little help in the Ministry in these lands at the present, and there is great necessity for the brethren who have the Priesthood to be active and diligent. It must be a favourable time for preaching the Gospel in this country, for there is a dis-

position manifested by the people to hearken to the preaching of the Elders, so that a great work could be done in this Conference as well as in other parts of the country. I have heard of the good feelings which have existed in this Branch in past times, and of the good that has been done in days gone by. In those times the Lord blessed you and your efforts to do good, and he will do so again if the Elders will labour diligently to spread the Gospel and work righteousness before him, and if you baptise none you will have the satisfaction of knowing that you have done your duty.

At one time when the Lord sent forth his servants to preach he said to them, "In whatsoever house ye enter, and they receive you, leave your blessing upon that house; and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment, than for that house; therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen." (Doctrine and Covenants, page 259.) Here is a great promise, which the Lord gave unto his servants when sending them forth to warn the inhabitants of the earth. If a house receive you, you can bless that house, and if they reject you, you will have power to judge them; thus you can see there will be power and authority given to judge the nations. Jesus said at one time, "Ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We should not be slow to keep the commandments of God, but girding ourselves up for the labours before us, indifferent to the actions of others, but careful with regard to our own, and putting aside every feeling that might have an influence to hinder us in our usefulness, seek to further the work which our Father in heaven has called

us to do. In some places, and perhaps here, little feelings of jealousy arise at times in the minds of the brethren, and while they are contending about who shall be the greatest man or entitled to the most honour, the Adversary comes in and effects his purposes, and while we are so doing we are his servants, aiding him to accomplish his designs. Let us remember that we did not embrace the Gospel to receive honour of man, but of the Lord. A man who will not labour wherever he is put to labour by the authority of God, is unworthy to receive the Priesthood of God. There is no place too humble for any of us to occupy, and the man who is faithful in the position assigned him is the man who is acceptable before God. When I see these little petty feelings of jealousy among my brethren, I feel to mourn for them. The men who are the greatest in the kingdom of God are the humblest men before the Lord. Jesus says, and repeats the sentiment, "He that humbleth himself shall be exalted, and he that is greatest among you should be servant of all."

When you go away from this Conference I hope these things may live in your memories, and incite you to increased diligence in the work of God. May the blessings of God rest upon us, and his Spirit enlighten us continually, is my prayer for Christ's sake. Amen.

Singing. "Ye Elders of Israel." Prayer by Elder Curtis.

2½ p.m.

Meeting called to order by singing, "He died, the great Redeemer died." Prayer by Elder J. Burrows. Singing, "Joy to the world."

President Smith, in a few introductory remarks, repeated, in part, the instructions given in the morning, relative to the necessity of the Records of each Branch being kept correctly, and the various sheets and reports being furnished him promptly, and correctly made out. He pointed out the importance of the Saints making regular additions to their Emigration Deposits and increasing the same, intimating that, at the same time, they should not neglect the other funds, such as Tithing and Mission Fund, which required to be sustained. He said that all should be provided with books in which to

have their Emigration Deposits entered, and wished those who were not then provided to furnish themselves with them. He then read a Statistical and Financial Report of the Conference for the nine months ending June 30, 1862. (For Report see last page.)

President Cannon said—It is very commonly reported that the Latter-day Saints are governed despotically by their leaders, and, notwithstanding the pains we take to disabuse their minds of this error, our enemies continue to make the assertion, which is believed by many. There is this peculiarity about the kingdom of God, that God presents his officers to the people and they are at liberty to receive or reject them. There is no people upon the earth so free as the Latter-day Saints are, not only here, but in Zion as well. Every man who holds any position of influence or importance in the kingdom, is at certain times presented to the people for their acceptance or rejection.

In accordance with this practice, I will therefore propose that we sustain Brigham Young as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints in all the world. The vote was seconded, and carried unanimously.

Heber C. Kimball and Daniel H. Wells, as his Counsellors, the Twelve Apostles, and the various authorities in Zion, with the authorities in these lands, including Elder E. H. B. Smith as President of the Leeds Conference, were then presented in order, and sustained by the congregation, every vote being unanimous.

President Cannon continued—I am glad to see this unanimity, and trust our actions until next Conference will correspond with the votes we have given, and that we will strive to the best of our ability to sustain the servants of God in the performance of the duties that devolve upon them. If we do so we will find that our confidence in them will continue and increase.

Elder E. L. Sloan, being called upon by President Cannon, spoke at some length on the importance of the Saints individually obtaining and retaining a knowledge of the truth for themselves. As his remarks were not reported we cannot give them.

President Cannon—I do not purpose

to make any very lengthy remarks, as the evening is advancing, but a few thoughts have passed through my mind, while brother Sloan was speaking, which I feel to give utterance to. It is the privilege of the Saints to enjoy the Spirit which God has promised to them when they come together in a Conference capacity, as to-day, to such an extent that those who rise to address them shall be influenced by it to speak as their circumstances require. This is one reason why we hold Conferences, that the united people may receive instructions suitable for them. What is suitable for you to-day may not have been suitable for you six months ago, and might not be suitable for you six months hence. Our circumstances are continually changing, hence we require counsel and instructions suitable to them, varying as they vary. In this respect the Saints are different from every other people on the face of the earth. We are a people who seek to live by every word that proceedeth out of the mouth of God. I am frequently asked, "What is the great difference between your belief and the belief of other denominations in Christendom?" The great radical difference, as I have remarked, is this, that though we believe in God and Jesus Christ as they profess to believe in them, we believe in a God who can and does now give revelation, impart wisdom, and bestow blessings, as at any previous time when his servants were upon the earth. This is the point of divergence, and from it we continue to differ on many points. I recollect upon one occasion meeting a gentleman, who was a missionary, with whom I had an appointment, and with whom I had left a book—the Voice of Warning. After conversing a little while upon the matter of the book, he said to me, "Mr. Cannon, I cannot see what great difference there is between you and us. You base your belief on the Scriptures and we do the same." I replied, that I was aware there should be no difference in belief between us, both professing to believe the Bible, and, said I, to be candid with you, neither would there be if you would believe the Bible as it reads; but this is the difficulty with you, you are unwilling to attach any importance to certain portions of it, which we view

as highly important, and which the ancient people of God viewed in the same light. Before we got through he acknowledged the truth of what I had said. If we attach any value to the Bible, we must admit that the promises which God made to his servants of the blessings which should follow belief and obedience to the commands of God, and which are recorded in it, are as applicable to us as to any people who ever lived on the earth. Our belief in this is the difference between us and others who profess a belief in the Lord Jesus Christ; and this is what has arrayed the whole world against us, because we do believe that God was the same yesterday, to-day, and forever, and expressed our willingness to contend as earnestly to-day for the faith once delivered to the Saints as though we had lived in the day when Jude enjoined the Saints to do so. Because we have done this we have been persecuted and driven like the Saints of old; forced to leave our houses and lands and wander forth pilgrims in a strange country, clothed in sheep skins and goat skins, and compelled to live in holes of the earth or on the homeless prairie, not being considered worthy to live like our fellow-men, and enjoy the fruits of our honest industry. What harm is there in thus believing? "O," says one "it is a gross delusion." There is no fear of delusion and impugn where men obey the Gospel of the Lord Jesus Christ as taught by the servants of God. Do they tell the people, "You must believe as we say, and rely on that alone, or you cannot be members of the Church?" No; the great difference between the Gospel and the creeds of men is, that wherever an Elder goes to preach he says to the people, "If you go forth and be obedient to the Gospel of Jesus Christ you shall receive for yourselves a knowledge that shall establish you in the truth, and enable you to hear testimony to the Gospel you have embraced, and know of its truth for yourselves." Suppose I were to come to you as to a congregation of unbelievers, bearing the Gospel with me, and I should ask you to refer to the Scriptures and see if what I taught is not the same as that which is recorded in them. You would find upon examination that the agree-

ment was perfect; but how are you to know that I am authorized of God to bear that Gospel to you? I tell you that if you are obedient, and if I am a servant of God, you will receive all that is promised to believers; but if I make promises to you and am an imposter, it would be in vain for you to go forth and obey what I said. It would be vain for you to repeat, be baptized, or have hands laid upon you, for if I were an imposter the promises would not be fulfilled, and you would remain as destitute of the power of God as you were before. Your understanding would be barren, and you would know for yourselves that I was an imposter. But, on the other hand, if I had the Priesthood of God, then, when I told you to believe and render obedience to the commandments of God, and you would do it, you would receive the blessings promised, your understandings would comprehend the things of God, and you would be able to hear a testimony wherever you went to the truth you had received, and that you knew it to be the truth for yourselves independent of any other person on the earth, for the Holy Spirit would rest upon you and confirm the words spoken by its power and influence. What chance is there for deception here? What reason for believing that men who speak as are animated by a desire to delude their fellow-men? Well, if we receive the truth as we should do, we will be able to bear a testimony of this kind, and this constitutes the great difference between us and all others who profess a faith in Jesus.

I have said often in public congregations that, with the light I now have of the Scriptures, if I did not know the Gospel was restored I would continue to plead with God to reveal himself from the heavens. I would be found contending for him to do so, and if I could find another to contend with me there would be two of us, and another, and still others, would increase the number of honest souls struggling and contending with the Lord to reveal himself to mankind. It is a glorious subject to reflect upon, a heavenly thing to contend for, and my life would be devoted to a glorious object if it were spent in such a cause. When I have read this Bible [taking one in his hand]

as a child, I have wept because I did not live on the earth when Jesus wandered among men. And I have asked myself, why is it that men cannot receive those blessings as they who were the associates of Jesus received them? I asked my teachers, and I asked my parents, "Are there men now who receive these blessings?" and they answered me that there were none, and I wondered why it was so. I thank God to-day that he has restored them again. I know that God is willing to bestow his blessings upon men, that the heavens flow with blessings for us, and that he does bless us in proportion to our faith and diligence before him.

My prayer is that our faith may increase and our power to draw down the blessings of God upon us, for Christ's sake. Amen.

Singing, "When quiet in my house I sit." Prayer by President Smith.

6 p.m.

Singing, "My soul is full of peace and love." Prayer by President Smith.

Singing, "I saw a mighty angel fly."

President Cannon.—In attempting to address you this evening, I trust I will have your calm attention, and, also, an interest in your faith and prayers, that what I say may be dictated by the Spirit of the Lord and be appropriate to the occasion. There are many points that may be profitably dwelt upon, connected with the Gospel of Jesus, and many things have passed through my mind while sitting here to-day. I do not expect to be able to speak upon them all, and, indeed, I do not know what portion of them I may speak about, but if we are united in our faith and desires, whatever may be said will be for our edification.

While speaking this afternoon there was some allusion made to the character of the message which the Elders had to bear to the nations. Now, when God speaks from the heavens, and sends an angel bearing the holy Priesthood to confer upon man, and commands men to go forth and minister in the things of his kingdom, there is some object which has to be accomplished. It would be inconsistent with the character of that Being whom we worship, to think that he would send a holy angel or angels to the earth, and communicate to man

everything that he did conscientiously, unless there was some wise design in so doing. When he sent the Prophet Jonah to proclaim unto Nineveh that it should be destroyed in a certain time, there was a design avowed in the message, which was the salvation of the people of Nineveh from destruction. When he sent Noah to preach to the antediluvians there was a design in sending the message through him, which was their salvation from the threatened flood. There has ever been a design manifested in every message which the Lord has sent to the human family. It would be unreasonable, therefore, to suppose that there should not be some great object to be accomplished in sending forth his Elders, to hear the Gospel message with which he has commissioned them to the nations. What is that design, and what is the object to be accomplished by sending this message? It may be urged—Have we not the Gospel, or the book containing the Gospel? and does not that book contain all that is necessary for salvation? So far as the book is concerned it contains a great deal of truth, many wise sayings—sacred sayings, that should be reverenced and obeyed by all men; but to say that this book, having come down through men in many generations who knew nothing of God, whom all Christendom denounces as traitors to the truth of God, contains all the mind and will of God, with the necessary explanations to make it plain to the children of men, is as inconsistent with reason and the character of God that I cannot entertain it for one moment. I find in the Bible numerous allusions made to events to take place in some period of the world's history; predictions concerning calamities, destructions, pestilences, turning the earth upside down, and other matters of a like character, and they are so numerous and pointed that they would fill me with dread were I in possession of no other knowledge than the Bible affords. There is no mistaking the purport of their language. They all point forward to days of gloom and disaster; to times when men shall lift up their faces in fear, and their hearts be filled with forebodings and dread. Isaiah, Jeremiah, Ezekiel, Daniel, Paul, and others have spoken of them. Jesus himself

has spoken about the troubles, the woes and calamities that should come upon the children of men; and men in reading them have pondered over what they have read till their hearts have failed them, and they have deluded themselves into the belief that there is some hidden meaning in them, something very hard to be understood. I find predictions in it alluding to events to take place, but how am I to know when they will take place? I may come to some conclusion, as Miller did—you have all heard of Miller I presume—he searched the scriptures, perused the prophecies of Daniel and others with assiduity, and he calculated, from the best information he could get from this book, that the coming of the Lord would be in 1848, and great preparations were made in America to receive him. Some got their robes ready, and sold their property to meet with Jesus. This man was sincere and made his calculations with the greatest care, but he was deceived. This is an illustration of the idea I am dwelling upon, when I say that this book, itself, does not contain the information necessary to save mankind from the calamities that are coming upon the earth. Others, actuated by the same motives as Miller, and influenced by a like spirit, have fixed a time for the coming of Christ, and have been deceived as he was. Quite recently I met such a person who, though he could not fix the time, still believed it was near at hand. There is doubt and anxiety prevailing in the minds of men, and there is a necessity that additional information should be given on such important matters.

There is a very striking passage contained in the writings of the Prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." We find that every time when God had a great work to perform, particularly if it affected the whole human family, he revealed it to his servants the Prophets, that they might go forth and save some who would hearken to their words. God has never doomed the inhabitants of the earth to an irretrievable destruction without providing some way of escape. He did not do it in the days of Noah, when the antediluvian world were warned of the coming deluge, for the

voice of Noah was raised for 120 years in warning proclamation. Then reasoning from analogy, and taking the text just quoted, if we place any reliance upon them, we must come to the conclusion, that he never did do anything of importance among men without revealing it to his servants the Prophets; and that, before the consummation spoken of in the Bible, he will send forth his servants to warn mankind, and to give unto them some knowledge whereby they may be enabled to escape the impending desolations. The Prophet Malachi says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts." And Paul says, that "the Lord Jesus shall be revealed from heaven with mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." There will be a class found upon the earth, when he comes, who shall not know God, and on whom his vengeance will be poured out. Zephaniah says, (chap. xiv) that the Lord will go forth and fight against the nations, and that he shall stand upon the mount of Olives, which shall divide asunder, and the children of Israel shall flee for safety to the valley of the mountains, while his anger is poured out upon their enemies. He shall come and go forth and slay the wicked, bringing his Saints with him. These prophecies are pointed, plain and definite in their character. Jesus on one occasion says, "This Gospel of the kingdom shall be preached as a witness to all nations, and then shall the end come." The Gospel of the kingdom! "What Gospel?" asks one. "Why, the Gospel taught by our minister," answers another. "No," says a third, "it is the Gospel taught by our minister!" and another maintains it is the Gospel taught by his minister; thus they differ at the very beginning. It is important that we should know and understand what Gospel it is that is to be preached as a witness to all nations. "Why," says Jesus, "This Gospel of the kingdom." This that I, Jesus, teach; this that I send forth mine Apostles to teach. This Gospel of power, rich with gifts

and blessings; this shall be preached in all nations as a witness, and then shall the end come. Upon whom, then, shall the vengeance of God descend? Upon them who know him not. To know God they must know him for themselves, and obey the Gospel of our Lord Jesus Christ, that which Paul speaks of when he says, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." What Gospel did Paul preach? Why, that which Jesus preached; that which brought to every one the Holy Ghost, with all the blessings it bestows; when the servants of God shall have gone from nation to nation bearing this Gospel proclamation to mankind, then shall the end come. John says, in relation to the events, concerning which I have quoted from the other Prophets, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." He here predicted that a time should come when the everlasting Gospel, that which Paul preached, and which Jesus taught to his disciples, should be again restored to the earth. Says John, "I saw another angel having the Gospel to preach to men on the earth, for the hour of God's judgments is come." The hour has at last arrived, that hour spoken of by all God's holy Prophets, and it is necessary that an angel should come having the Gospel to be preached to mankind that they might know that hour had arrived, and be warned of the descending judgments of God. For this purpose the heavens should be opened and an angel descend clothed with the power of the Priesthood, and bearing the Gospel to bestow to men that they might bear it to the nations and declare to them that the hour of God's judgments had come. We see a harmony in all these predictions. They point forward with clearness to the fulfillment of those prophecies to which I have alluded. Well, now, we have found out, by tracing thus far, some object in sending forth the Gospel message and the men who bear it to the nations. We have found that one great object is the salvation of man from a temporal destruction.

"But," says one, "God cares nothing for the body, he only cares for the soul." There is no more dangerous dogma propagated than this. It is from the devil, and is intended to deceive and delude men. This tabernacle of flesh and bones, with all its mechanism so minute, perfect and well adapted to the purposes designed; with its fibres, sinews, arteries, and entire beautiful construction, is the handiwork of God; and to say that heareth nothing for it is to libel his great and holy character. I think better of my God than this, therefore I say it is one of the most delusive dogmas ever invented, that the Lord cares nothing for the body. If we read the Scriptures, we will find that the body and spirit united form the soul of man, the object of salvation before God. There is a temporal salvation involved in this message. It is to save the children of men from destruction, and disasters that are coming upon them unless they repen. If the day should come that will burn as an oven, you may depend upon it, it will be their bodies that will be burned. The spirit is indestructible. It is not the spirit alone that the Lord Jesus will take vengeance upon. That, itself, will suffer the pangs of misery but the body will experience this destruction. Hence, there is a temporal salvation involved in this proclamation. It is to place mankind in a position that will save their bodies and secure unto them a resurrection with the just. "Blessed and holy is he that hath part in the first resurrection." This message, the Gospel, if received gives us the power to be raised in the first resurrection with those who are blessed and holy. The message which God sent through Noah to the people did not affect their spirits only, it affected their temporal interests, their bodies, as well, and you will find this is the case with all the messages God ever sent forth to the people. We have traced then, clearly, thus far, that God had this design in view, and that there was a necessity he should reveal himself to mankind, that they might profit by the revelation. And we find in accordance with this design that, after sending his angels, he commenced to reveal "line upon line, precept upon precept" to his servants, that they might be qualified go forth and warn the

people. Amos said, "The Lord God will do nothing but he reveleth his secrets unto his servants the Prophets." It is reasonable to suppose, then, that when he established a Church in purity upon the earth he would communicate his secrets to his servants. In accordance with this plan he has communicated his will to them in these days. Starting though it may be to this generation it is nowe the less true, that he has revealed some of those secrets, and in such plainness that "a wayfaring man though a fool need not err therein." He has revealed things concerning the nations, not vaguely or obscurely, but plainly by way of warning. The things that are now taking place on the earth have been expected for years. We have seen them in vision and conversed about them and have been looking forward to their coming. Twenty-nine years ago last December, the Lord revealed through his servant Joseph Smith, events which should take place in America and other nations, events which are now taking place. The Elders went forth making a declaration of what was coming, as the servants of God did in other generations, declaring that a day of trouble and gloom was coming upon the inhabitants of the earth, and that they should destroy each other unless they would repent. I, myself, though a young man have often repeated the prediction to which I allude, and have published it. I have warned the people to the extent of my ability, and pointed them to its fulfillment, that they might know of and be prepared for what was coming, but to a great extent they would not give heed to it. On March 7, 1831, a revelation was given respecting events which should take place in the land of Zion or America. Those who now look to that land cannot but be struck with the fulfillment of that prophecy, for every day witnesseth it. It seems as if but a short time would elapse before it shall be completely fulfilled. I will read from it—

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another. And it shall be

said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."—Par. 13, Sec. xv., page 138, Doc. & Cov. Now recollect, this revelation was given in 1831, thirty-one years ago last March, before the trouble occurred in South Carolina which was quelled by General Jackson. I well recollect how this revelation was received and viewed a few years since. It was scoffed at, sneered at, and the Latter-day Saints were derided and abased for believing it. That they, a poor despised people, who had been driven from city to city, from county to county, and from state to state, should presume to say that their place should be a refuge of safety for those who would not take up arms against his neighbour was too preposterous! Men sneered at it, and looked upon the Saints as fanatics and fools. Now the Lord says that every man must take the sword or flee to Zion for safety. "And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war with one another." Here is a plain and pointed prediction which there can be no doubt concerning. If there had been any probability of it being fulfilled when it was uttered, there might have been a chance to say that Joseph was a pretty good guesser; but it seemed to be the most unreasonable of all predictions. Yet, what do we see at the present time? That since the rebellion broke out in South Carolina the war has assumed increasing proportions, and the greatest exertions are being made to raise armies to destroy each other. The South has been compelled to resort to conscription, in order that their armies may be kept up in numerical strength, and it is anticipated that the North will also have to resort to it. It is said that there are such feelings throughout the South in consequence, if we are to believe the North, that the people would flee anywhere to avoid being compelled to take up arms. Doubtless, the same feelings will exist in the North, if it is resorted to. In that land, once the land of liberty and freedom, we see strong means used to raise armies. President Lincoln has called for 300,000 more men to recruit the armies of the North, and it is be-

lived he will be compelled to draft them—force them, to go and fight against whom? Their brothers, that they may slay them! Two and a half years ago when they were told of these things, they who told them were laughed at, yet we see it to-day. In the South it is already a fact, in the North it is threatened, and before six months they may be compelled to resort to it. How clearly is this prediction, uttered 31 years ago, being fulfilled! Is not this clear proof that Joseph must have been inspired or he could not have foretold, with such accuracy, events which were so improbable? Do you want evidence of the truth of the Gospel of Jesus? Here you have it; evidence which cannot be gainsaid.

Well, what may we probably expect if things continue to operate as they have done? But a very short time will elapse before the spirit of fear will fall upon the people, and they will flee anywhere for safety; and peace will be sought after till they will forget all they have said against the Latter-day Saints, and seek refuge in the midst of those they have scorned and persecuted. It is only lately there were gentlemen in the United States, who did not believe our religion, who told me they intended to go to Utah, because they saw there was trouble and the prospect of nothing but trouble in the nation, and they believed they might live in peace there. But is America the only land that shall be distrusted with war and suffer calamities? Jesus said, "This Gospel of the kingdom shall be preached for a witness unto all nations, and then shall the end come." I remarked, this morning, that since the Elders were sent to this nation, England to its credit has protected us in our rights, though not making the same pretensions to liberty and freedom as the United States. We could not preach there without being mobbed and persecuted, and in consequence the Government of that nation is being destroyed. It may be thought superstitious in us, folly in us, to think as we do; but we do think that God has taken cognizance of the protection England has afforded us, and has preserved her in the midst of dangers and troubles. When Victoria ascended the throne, England was not near so strong and powerful as it is to-day. We be-

lieve that when she ascended the throne she ascended it a good woman, and has continued so. Her ministers have, to a great extent, administered her laws in righteousness, and the nation has been blessed under her rule. But there may a day come when the scene will change, and the trouble and calamity which has visited America will be felt in this land. Why? Because, for 33 years we have diligently proclaimed the Gospel in the high-ways and bye-ways, in the cities and towns, warning them of the things coming upon the earth, and we expect a day will come when God will say, "You have done enough; I will now pour out my judgments, for after your testimony cometh wrath and indignation upon the people." These shall follow the testimonies of you my servants." This day we expect will come: it is already looming up dark and threatening for this and other nations. The knowledge we have received of the purposes of God, and their fulfilment before our eyes, strengthens and buoyes us up and prepares us to await the development of his designs; and through being faithful we receive light upon light, and precept upon precept, by which we shall grow in the knowledge of God until we see as we are seen and know as we are known.

I will not extend my remarks this evening, but I bear my testimony that I know these things are true; and if I should never have the privilege of speaking to you again, let this testimony remain in your minds. Though there were no Bible, no Book of Mormon, I know that trouble is coming upon the nations unless they repent, that the inhabitants of this land must turn away from their wickedness and sin, from their evil ways, or suffer the calamities coming upon the nations.

May God bless us and enable us to bear a faithful testimony to the people, and may we live as become Saints of God, continually enjoying his Holy Spirit, is my prayer, for Christ's sake. Amen.

President Smith—I move that a report of this Conference be printed and circulated through the Conference. Seconded and carried, a.m. 201.

On motion of President Smith, Conference adjourned to meet again in Leeds. Singing, —I'll praise my Maker

while I've breath." Benediction by President Cannon.

The meetings throughout the day were well attended, particularly the afternoon and evening, which were

crowded to excess. An excellent spirit prevailed, and the day was one long to be remembered by those who were present.

LEEDS CONFERENCE.

FINANCIAL AND STATISTICAL REPORT FOR THE NINE MONTHS COMMENCING SEPTEMBER 30, 1861, AND ENDING JUNE 30, 1862.

Branches.	Baptized during the year.	Migrated from to Branches.	Baptized.	No. Pres.	Migrated	Deaths.	Poss.	Total.
Leeds	£ 4 4 d	£ 4 4 d	£ 4 4 d	42	42	42	42	£ 4 4 d
Birsted	10 19 184	12 12 24	18 14 19	32	32	32	32	10 19 184
Birsted	2 2 2	2 2 2	2 2 2	2	2	2	2	2 2 2
Drophlington	3 19 3	2 2 2	2 2 2	2	2	2	2	3 19 3
Haworth	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Haworth	2 6 184	2 2 2	2 2 2	2	2	2	2	2 18 184
Haworth	2 2 2	2 2 2	2 2 2	2	2	2	2	2 18 184
Clayton	2 18 22	2 2 2	2 2 2	2	2	2	2	2 18 22
Wetherfield	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Watford	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Turk	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Coff	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Kirkstallor	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
Whitindean	1 1 1	1 1 1	1 1 1	1	1	1	1	1 1 1
	29 1 6	268 5 34	30 11 8	100	92	91	91	29 1 6
					215 17 7			
						37 4 10	8 12 10	419 14 7

Branches.	General	Missis.	Branch	Presby.	Deacons.	Members	Total	Baptized	Deaths	General	Missis.	Branch	Presby.	Deacons.	Members	Total	Baptized	Deaths	General	
Leeds	—	—	—	—	—	62	23	18	—	Leeds	—	—	—	—	—	—	—	—	—	Leeds
Birsted	—	—	—	—	—	23	12	12	—	Birsted	—	—	—	—	—	—	—	—	—	Birsted
Drophlington	—	—	—	—	—	22	22	22	—	Drophlington	—	—	—	—	—	—	—	—	—	Drophlington
Haworth	—	—	—	—	—	11	11	11	—	Haworth	—	—	—	—	—	—	—	—	—	Haworth
Haworth	—	—	—	—	—	17	17	17	—	Haworth	—	—	—	—	—	—	—	—	—	Haworth
Clayton	—	—	—	—	—	22	22	22	—	Clayton	—	—	—	—	—	—	—	—	—	Clayton
Wetherfield	—	—	—	—	—	22	22	22	—	Wetherfield	—	—	—	—	—	—	—	—	—	Wetherfield
Watford	—	—	—	—	—	22	22	22	—	Watford	—	—	—	—	—	—	—	—	—	Watford
Turk	—	—	—	—	—	22	22	22	—	Turk	—	—	—	—	—	—	—	—	—	Turk
Coff	—	—	—	—	—	22	22	22	—	Coff	—	—	—	—	—	—	—	—	—	Coff
Kirkstallor	—	—	—	—	—	22	22	22	—	Kirkstallor	—	—	—	—	—	—	—	—	—	Kirkstallor
Whitindean	—	—	—	—	—	22	22	22	—	Whitindean	—	—	—	—	—	—	—	—	—	Whitindean
	2 1	41	12	8	1	282	132	1	—		1	—	—	—	—	—	1	22	—	2

EXPENDITURE OF MISSION FUND.

ELDERS' EXPENSES,		HALL RENTS, RATES, &c.
P. P. Pratt	£ 4 4 d	£ 4 4 d
S. J. Smith	14 13 3	6 7 4
W. Sharpe	7 4 0	—
W. H. Smith	10 11 0	—
Liverpool Presbytery	18 16 0	—
	£ 60 7 2	£ 10 16 0
		£ 79 16 11



